1: Coon, Carleton Stevens. Tribes of the Rif. Harvard African Studies, Vol. 9. Cambridge: Peabody Museum, 1931.

HRAF copy.

Pp. xviii, 417; 67 plates; 42 maps.

Omitted from the files. Pp. 175-405 and accompanying plates and maps.

[This source covers the Berber tribes of the Rif, an area along the northern coast of Spanish Morocco. It deals in particular with three adjoining sub-areas: Rif, Ghomara, and Northern Senhaja. The material has been marked only for the MX3 Rif file. Pages 175-405, dealing with the comparative physical anthropology of the Rif, have been omitted; pages 406-418, containing the author's conclusions as to Berber origins, and a general bibliography, have been included in the file.

The book covers first the geography, traditional history, and recorded history of the area. There follows a thorough treatment of material culture, social organization, government and warfare, markets, public buildings and instruction, officers, life crises, religion, magic, and an analysis of the

1: Coon, Carleton Stevens.

distribution of cultural traits. The many distribution maps are particularly useful.

The author undertook the fieldwork on which this book is based when he was a graduate student in anthropology at Harvard University.

Mr. David M. Hart, a graduate student in anthropology at the University of Pennsylvania, and recently returned from two years fieldwork in the Rif, supplied the following information which supplements Coon's observations:

P. 91. "A dual organization does exist among the Rif..... each tribe in the Rif is split in half politically, and each of these halves not only fights the other one, but brings in, in most cases, other whole tribes or segments of tribes to help it out. This...is called liff; the only liff that Coon mentions is the smaller type within each tribal segment. These small lifuf (pl. of liff) constantly change; the big ones do not. Aith Wariyaghar, for example, is divided into five primary segments; two of these are in one liff, two in the other, and the fifth is split in half, part of it on one side and part on the other. In Aith 'Ammarth there are four segments, and a two-way split. In Igzinnayen, with five segments, it is three and two. In Asht Tuzin (as I recall) each of the five

1: Coon, Carleton Stevens.

segments is split in half."

P. 96. "While the village council may be composed of boys in Igzinnayen, this is not the case in Aith Wariyaghar or any of the other tribes. In these groups, adult men form the village council."

P. 110. "In his chapter on markets, Coon discusses women's markets, but fails to point out their distribution. They are located only in the lowlands and median slopes of Aith Wariyaghar; there are none elsewhere and none in the high mountains of that tribe. Although most of the other tribes have traditions of having had women's markets in the past, none have them now."--Analyst]

Field date: 1926-1927
Analyst: James Leary

Evaluation: Ethnologist - 5
Processed in 1958

2: Westermarck, Edward. Ritual and Belief in Morocco. 2 vols. London: Macmillan and Co., 1926.

HRAF copy

Pp. xxxii, 608; 129 figures, 1 plate. xviii, 629; 10 figures; 1 map.
/HRAF pagination: i-xxxii, 1-99/

[This source was written by an ethnologist on the basis of seven years of field work undertaken in twenty-one journeys to Morocco. In the case of the Rif, the author worked through informants and did not actually visit the area he describes. Although the value of Westermarck's materials has been questioned by some, his material is cited frequently in the literature. Despite the fact that many of his data were not based on direct observation, his long residence in the area gives them some weight. The work has been excerpted since only a relatively small portion of it pertains to the Central Rif. The material includes data on the sanctity of objects, places and persons, information on sorcery and the ceremonial cycle, and sections on luck, funeral customs, ethnozoology, and

2: Westermarck, Edward.

ethnobotany. Westermarck's complicated system of phonetic transcription of native words has been omitted in the HRAF text. --Analyst]

Field date: 1898-1926
Analyst: James R. Leary

Evaluation: Ethnologist -5
Processed in 1959

MX3 Rif.

3: Hart, David Montgomery. An Ethnographic Survey of the Riffian Tribe of Aith Wuryaghil. Tamuda, Vol. II, No. I. pp. 55-86. Tetuan: High Comission of Spain in Morocco, Delegation of Education and Culture, 1954.

HRAF copy.

[This article, by a professional anthropologist, summarizes cultural data gathered by him during field work in the Rif. Portions of the summary include the agricultural system, property, religion, physical anthropology, and warfare. The most extensive portion of the article deals with socio-political organization. The author gives listings of the various divisions and their respective officials, as well as the inter-relationships between groups and the history of recent social change in the political structure of the area. --Analyst]

Field date: 1953-1954
Analyst: James R. Leary

Evaluation: Social Anthropologist -5
Processed in 1959

4: Hart, David Montgomery. An 'Imārah in the Central Rif: The Annual Pilgrimage to Sīdī Khiyār. Tamuda, Vol. 5, No. II, pp. 239-245. Tetuan: High Comission of Spain in Morocco, Delegation of Education and Culture, 1957.

HRAF copy

[This article describes a short pilgrimage observed by the author in the Rif. Some material is contained on a brotherhood devoted to the local saint, and comparisons are made between this pilgrimage and those observed elsewhere in Morocco. --Analyst]

Field date: 1953-1954
Analyst: James R. Leary

Evaluation: Social Anthropologist - 5
Processed in 1959

5: Blanco Izaga, Emilio. Emilio Blanco Izaga: colonel in the Rif. A selection of his material, published and unpublished, on the sociopolitical structure of the Rifians of Northern Morocco. Translated and with an introduction by David Montgomery Hart. HRAFlex Books, Ethnology Series, MX3-001. New Haven, Human Relations Area Files, 1975.

3, 3, 418 l.; 2 maps; 3 text figures.

HRAF copy.

[The information, both published and unpublished, contained in this source is the result of Blanco's twenty years of administrative experience among the Rif. The introduction, written by Hart, gives a biographical sketch of Blanco, a history of colonial Morocco, and also information on the Aith Waryaghar tribe, the tribe about which most of this source is written. The second part of this work is Hart's translation of Blanco's book, La Ley Rifena, which was written when Blanco was the regional administrator of the Rif, and then published in 1939. This book was originally intended to have been the second part of a two-volume study of Rifian customary law. The first part of this proposed treatise on Rifian law and jural procedure was never published by Blanco. It is presented here for the first time in print, and constitutes the first part of this source.

Most of the information is concerned with the Aith Waryaghar tribe: its sociopolitical organization; law; and the tradition of the local communities. One section, however, contains notes on the Igzinnayen tribe of the Rif (pp. 139-152), and a

5: Blanco 'zaga

law of the Aith Siddat tribe (Senhaja MX4) is discussed on pp. 329-336. Pages 45-95 (excluding pp. 64-64d) are a duplicate of 3: Hart and, therefore, these pages have not been marked. See 3: Hart in the MX3 Rif file for this information.

Hart has supplied many footnotes which are quite useful, not only because of the additional information they contain, but also because of their critical nature, which serves to place Blanco's remarks in proper perspective. Hart criticizes Blanco for his many factual errors in the notes on the Rif as well as his irresponsible statements and value judgments. It is for these reasons that Hart has called Blanco an amateur ethnologist. Another of Hart's criticisms of Blanco is concerned not with the content of the work but with the way in which the author has presented the information. Anyone who reads this source must agree with Hart that Blanco was quite adept in constructing "tortuously meandering sentences." (p. 194 f.n.).

In all fairness, however, it must be noted that not all of Hart's comments about Blanco were negative. Hart recognized the contributions that Blanco made to an understanding of the Rif. For example, Hart states that, "The concept of the relative autonomy or independence of the tribal clan ... is, as far as we know, an original contribution by Blanco to the overall study of Berber social structure." (p. 156, f.n. 13). Also, Hart thinks that one of Blanco's most significant contributions was his recognition of the Rif concept of 'turn' (p. 161, f.n. 43), 'doing things in or by turn' (p. 102). Another recognized contribution, or rather "original discovery," was that of the staggered irrigation rotation (p. 411, f.n. 140).

Blanco has used many Arabic and Rif terms without always stating which ones were Arabic and which were Rif. A glossary

5: Blanco Izaga

has been prepared for this source and will be found in Category 104. Where possible, it has been indicated whether a word in the glossary is Arabic or Rif.

Footnotes appearing in the body of the text will be found at the end of each major section of the source (see Table of Contents) in Category 116.

It should also be noted that there are spelling or typographical errors, and misused words (Hart usually points these out) are not rare. With imagination, however, the reader should not have difficulty discovering their true meaning.]

Field date: 1914-1945
Analysts: Heather Fellows, marker
John Beierle, checker

Evaluation: Government Official - 4,5
Processed in 1975-1976

6: Joseph, Roger, Jr. Rituals and relatives: a study of the social uses of wealth in Morocco. Dissertation (Anthropology)--University of California, Los Angeles, 1967. University Microfilms, Publications, 67-14,270. Ann Arbor, University Microfilms, 1967 [1975 copy].

3, 9, 118 l.; bibliography.

HRAF copy.

[In this source the author attempts to show how the element of wealth in a nonindustrialized society, as represented here by the Rif, is used to meet the needs of relatives and/or ritual obligations, with the concomitant production of economic goods regulated to satisfy the needs arising from the activities and responsibilities induced by such social and religious obligations. This study attempts to describe and explore the various ways in which wealth is distributed among the Berbers of the Central Rif. Joseph points out that the fundamental feature of the Riffian economy is status and one in which the deployment of resources rests primarily, though not exclusively, on imperatives derived from social factors (p. vii). Economic consumption, exchanges and transfers not directly related to subsistence are dealt with by a different order of practical considerations and ideological commitments from those found as dominating factors in industrialized societies.

In the source the author further develops the theme of how the market place, which is basically peripheral to Riffian

6: Joseph

economy, has led to the development of a particular type of social organization in which each local community has grown inwardly dependent on its own social and economic resources. Since the Central Rif, until recently, has been independent of the administrative control of the Moroccan government, the autonomy of the local communities, coupled with other factors discussed in the text, has led to a Riffian society in which there is a complete absence of centralized political control. This lack of control has directly influenced the system by which economic resources are distributed, with the result that the economy has developed as a reflection of the social organization wherein well-being depended on relatives, friends, the good-will of the spirits and God, each supporting one another (p. ix).]

The data for this study were collected by the author from two adjoining villages in the Province of Alhucemas in northern Morocco between June 1965 and November 1966, and pertain primarily to the Beni Wariyaghar and Ibuqquyen groups of Rif.]

Field date: June 1965 - November 1966
Analyst: John Beierle

Evaluation: Ethnologist - 5
Processed in 1975

7: Mikesell, Marvin Wray. Northern Morocco: a cultural geography. California, University, Publications in Geography, 14. Berkeley and Los Angeles, University of California Press, 1961.

7, 135 p.; 29 figures (including maps); 11 plates; appendix.

Yale: E10 / C12 14.

[In this source the author, now (1975) Professor of Geography at the University of Chicago, attempts to account for the distribution of various cultural traits in northern Morocco and to show the effects of man's activities on the land. In presenting the data the cultural and physical geography of the area are first discussed, then an account of the cultural history of the region dating as far back as 500 B.C. all of which provides a background for the assessment of man's effect on vegetation and soil. The author's findings are summarized in chapter 8, pp. 117-119. Since the author discusses his data from the viewpoint of northern Morocco as a whole, category 171 (distributional evidence) has been used extensively in this source to indicate the distribution of cultural elements beyond the Riffian area. Data on the Jebala (MX2) and Senhaja (MX4) Berber groups have been appropriately subheaded in the source. Since much of the information in the source applies equally to the general Morocco file (MW1) and to Spanish Morocco (MX1), cross-reference slips have been prepared for these files referring the researcher to the MX3 Rif file for specific cultural information.

7: Mikesell

The fieldwork for the study was done by the author from November 1955 to May 1957 under the sponsorship of the Ford Foundation.]

Field date: November 1955 - May 1957
Analyst: John Beierle

Evaluation: Geographer - 4,5
Processed in 1975